من أخلاق السلف

FROM THE CHARACTERISTICS OF THE SALAF

By
Sheikh Ahmed Fareed

Edited by
Abu Muntasir ibn Mohar Ali

CONTENTS

Chapter 1

Abundance of sincerity in their knowledge and actions:

From the morals and manners of the *Salaf* was their abundant sincerity (*al-ikhlaas*) in their knowledge and actions, fearing the presence of vanity (*ar-riyaa'*). Allaah the Most High said, "**Is it not to Allaah that sincere religion is due?**"[1] The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Allaah does not accept any action without it being sincerely devoted to Him and seeking His Face.**"[2]

Ibraheem at-Taymi (rahimahullaah) would say, "The sincerely devoted one is he who conceals his good deeds like he conceals his bad ones."

Ash-Sha'bi (rahimahullaah) said, "(It is) from the manners of scholars that if they know some knowledge, they would practice it. Once

---

1. Soorah Az-Zumaar (39) : 3
2. Reported by an-Nasaai (6/25) al-Jihaad. Al-Haafidh al-'Iraaqi said in his checking to "Al-Ihyaa'" : Its chain is *Hasan* (4/28). Al-Mundhiri aaid in "At-Targheeb wat-Tarheeb" (1/24) : Its chain is good. Al-Albaani said in "As-Saheehah" (52) : Its chain is *Hasan*. He mentioned in "Saheeh an-Nasai" : *Hasan Saheeh* (2943). In his commentary to it he said, "This *hadeeth* and others show that the believer's righteous action is not accepted if he did not intend the Face of Allaah by it. About that Allaah says : **Whoever hopes for the meeting with his Lord, then let him do righteous actions and not associate anyone in the worship of his Lord.** [Sooratul-Kahf (18) : 110]. So what will be the position of the disbeliever if he never purified his intention for his Lord in the actions? The answer is in the statement of the Blessed and Most High: **... and We turned to what they used to do and made them (like) scattered dust** [Sooratul-Furqaan (25) : 63] - As-Saheehah (1/72)

they had practiced that knowledge, they would preoccupy themselves with practice rather than the people. With their preoccupation, their presence amongst the people would be missed, and when missed, they would be sought after, and when sought after, they would flee fearing tribulation in their *Deen* (practice)."

Fudayl Ibn 'Iyaad (rahimahullaah) used to say, "If you saw a scholar or a worshipper taking pleasure at their righteousness being mentioned in front of the rulers and the children of the world, then know that he is one who is a show-off."

The reason being that sincerity is to desire, through knowledge and practice, the things which are with Allaah the Most High. Amongst the signs of the discreet showing-off (*ar-riyaa' ul-khaafee*) is to feel cheerful being praised or noticed for one's action. The *Salaf* used to count this as greater than a major sin since it is a minor form of *shirk* (associating partners with Allaah), the greatest of sins.

O brother! Search yourself in your knowledge and action. Weep over them if you find in them the love to be seen (*ar-riyaa'*) or heard (*as-sam'aah*), knowing that whoever loved to be seen or heard is shown up with humiliation and exposed in the world and the Hereafter. We ask Allaah for His protection in the two worlds.

Chapter 2

Pausing in every word and action until establishing correctness:

From the morals and manners of the *Salaf* was their stopping at every word and action until they knew its weight in the Book and the *Sunnah*. This was due to the possibility that their statement or action could be from the innovations in the *Deen*, not sanctioned by the Qur'an and the *Sunnah*. Allaah the Most High said, "**So take what the Messenger gives you and stop at what he forbids you.**"[1] Allaah also says, "**Let those beware who withstand the order of the Messenger lest some trial or painful punishment be inflicted on them.**"[2]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Beware of newly invented matters since every innovation (*bid'ah*) is a misguidance.**"[3] He (sallallaahu 'alaihi wa sallam) also said, "**Whoever does an action which our matter (Islaam) is not upon, will have that action rejected.**"[4]

---

1. Sooratul-Hashr (59) : 7
2. Sooratun-Noor (24) : 63
3. Collected by Ahmad (4/126,127). Collected by Abu Daawood (12/359,360) as-Sunnah. Collected by at-Tirmidhi (10/144) Al-'Ilm; who said: This *hadeeth* is *Hasan Saheeh*. Also by Ibn Maajah (43) in the introduction and Ad-Daarimi (1/44,45) in "Ittibaa' us-Sunnah" and al-Baghawi in "Sharh-us-Sunnah" (1/205) who said : This *hadeeth* is *Hasan*. al-Albaani authenticated it in "Adh-dhilaal".
4. Collected by Muslim (12/16) in the chapter of al-Aqdiah and al-Bukhaari with the same meaning in the chapter of as-Sulh (5/301). The term "rejected" here means nullified and discounted.

The righteous *Salaf* would rigorously encourage their people to confine themselves to the Book and the Sunnah, and to refrain from innovations.

Sometimes 'Umar ibn-ul-Khattaab (radhiallaahu 'anhu) would be decided on an issue being determined to do it. If it was then said to him that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) had neither ever done it nor ordered it, he would then withdraw from what he had wanted to do. It was said by one of the *Salaf*, "The path of the people has been sorted upon the basis of the Book and the *Sunnah* the way gold is sorted from other jewels." Their every movement and idleness would have a pious intention and be in accordance with the *Sharee'ah*. One can only realise this by thoroughly studying the disciplines of the *Sharee'ah*.

Chapter 3

Entrustment of one's affairs to Allaah:

From the morals and manners of them was their constant entrustment of their affairs to Allaah with regard to themselves, their children and friends. They would resort to Allaah for guidance and they would never seek anything for themselves without there being a connection with Allaah the Most High. Allaah said in the Qur'an, relating the statement of the believer amongst Pharoah's ranks, "**My affair I commit to Allaah, for Allaah ever watches over His servants. Allaah then saved him from every ill that they plotted against him, whilst the punishment of Allaah encompassed the people of Pharoah on all sides.**"[1] The Most High also said concerning the companions of the Messenger (sallallaahu 'alaihi wa sallam) : Men said to them, "**A great army is gathering against you so fear them. That only increased them in faith saying: For us Allaah suffices and He is the best disposer of affairs. They returned with grace and bounty from Allaah. No harm ever touched them.**"[2]

Thus the Most High explains the success (that lies) in entrusting matters to Him. It was said by one of them, "Nothing is more beneficial to the children of the scholars and the righteous than praying for them in secret whilst entrusting their affairs to Allaah

1. Sooratul-Ghaafir (40) : 44-45
2. Soorah Aali-'Imraan (3) : 173-174

the Highest."

Another example of consigning problems to Allaah is what Abu Hurairah (radhiAllaahu 'anhu) relates from the Messenger of Allaah (sallallaahu 'alaihi wa sallam), **"A man from the children of Israel asked another to lend him one thousand *dinars*. The second man required witnesses, to which the first man replied that Allaah is sufficient as a witness (*shaheed*). The second man asked for a surety (*wakeel*), to which the first man replied that Allaah is sufficient as a surety. The second man said to the first man, "You are right!" On that he lent him some money to be repaid by a certain date. The first person, the borrower, travelled across the sea to fulfil his obligations. However, finding a passing boat to repay the debt on time was impossible. So he took a piece of wood, made a hole in it, placed one thousand *dinars* inside the hole along with a letter, and sealed it carefully. Taking it to the sea he declared, "O Allaah! You know that I borrowed one thousand *dinars* from a person. He asked me for a witness to which I replied, "Allaah siffices as a witness." He agreed to You and then asked me for a surety to which I replied, "Allaah suffices as a surety." He was again satisfied with you. I looked for a boat by which to return the loan, but to no avail. So I leave You to be the guardian of this loan." He threw the piece of wood into the sea. As it penetrated the water current, he departed, still searching for a boat returning to his land. The lender looked to-**

wards the sea that day hoping that a boat would have returned with his money only to find the piece of wood. He took it home to his family thinking it was firewood, but on examining it he found the one thousand *dinars* with the letter. By that time the borrower returned with one thousand *dinars* saying, "By Allaah! I have been continually trying to find a boat to reach you with your loan, but this is the first boat I could find." The lender asked, "Did you send anything to me?", to which he replied, "Well, I have just informed you that I could not find a boat before the one I came on." The lender then said, "Indeed Allaah has brought to me what you sent in the piece of wood, so depart with your one thousand *dinars*."[1]

---

1. Collected by al-Bukhaari (3/362 - Fath) and Ahmad (2/348).

Chapter 4

Striving to maintain a constant nature publicly and privately:

From the morals and manners of the *Salaf* was their hard labour in countering hypocrisy so that their good nature remained the same whether in public or private. This way they would have no actions left for their realities to be exposed tomorrow in the Afterlife.

Once 'Umar ibn 'Abdul 'Azeez (rahimahullaah) was advised, "O 'Umar, beware of being the ally of Allaah in open, while being his enemy in secret. If one's nature in open and secret do not equate, then he is a hypocrite, and the hypocrites occupy the lowest level in Hellfire."

It was said by one of them, "Beware of hypocritical fear!" On being asked, "What is hypocritical fear?" he replied, "When your body is seen to be fearing whereas your heart is not fearing."

So search yourself. Does your open and secret (self) equate? Increase in seeking forgiveness knowing that whoever displays to the people beyond what is in his heart is a hypocrite.

The following are some of the characteristics which Allaah the Most High ascribes to the hypocrites:

1) A lazy attitude towards prayer (*salah*) and little remembrance of Allaah whilst in prayer.

When they stand for prayer, they stand lazily, to be seen by the people, but little do they hold Allaah in remembrance.[1]

2) They enjoin what is bad and forbid what is good.

The hypocrites both men and women, proceed one from another. They enjoin the wrong and forbid the right and they withhold their hands (from spending in the cause of Allaah). **They forget Allaah so Allaah has forgotten them. Lo! The hypocrites, they are the transgressors.**[2]

3) Their alignment and befriending the disbelievers (*kuffaar*) as the Most High has said:

Bear unto the hypocrites the tidings that for them is a painful doom. Those who choose disbelievers as their friends instead of the believers, is it honour they seek with them? Lo! All honour is with Allaah.[3]

4) Their disapproval of Allaah's decision.

---

1. Sooratun-Nisaa (4) : 142
2. Sooratut-Tawbah (9) : 67
3. Sooratun-Nisaa (4) : 138-139

When it is said to them, come to what has been revealed and come to the Messenger, you see the hypocrites turn from you with disgust.[1]

5) Their lying, treachery and deception and insult during quarrels.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Whoever has the following four characteristics will be a pure hypocrite, and whoever has one of them will possess a characteristic of hypocrisy until he gives it up. Whenever he speaks he lies. Whenever he promises he betrays. Whenever he makes a covenant he proves treacherous. Whenever he quarrels he is insulting.**"[2]

1. Sooratun-Nisaa (4) : 61
2. Collected by al-Bukhaari (1/81) and Muslim (2/46) in the chapter of al-imaan, and an-Nasaai (8/116) also in the chapter of al-imaan.

Chapter 5

Patience over tyranny and oppression:

From the morals and manners of the *Salaf* was their ample patience over the unfairness and tyranny of those in power. They would recognise that such situations were far less than what their sins had earned.

The Most High said, "**Thus do We make the wrongdoers turn to each other because of what they earn.**"[1]

"**When We destroy a township We send commandment to those among them who are given the good things of this life, yet commit abominable sins, so that the word is established against them. Then We destroy them completely.**"[2]

'Umar ibn 'Abdul 'Azeez (rahimahullaah) would say, "Hajjaj Ath-Thaqafee was a tribulation from Allaah in accordance with the people's sinning."

Another person wrote to Muhammad ibn Yusuf (rahimahullaah) complaining about their leader's oppression. So he replied, "We have received your letter, but dear brother, it is not beyond your knowledge that the sinner has no right to complain about his

1. Sooratul-An'aam (6) : 129
2. Soorah Banee Israel (17) : 16

penalty. All that I see is that you are in the misery of sins. "

So Allaah ('azza wa jall) could punish a wrongdoer (*zaalim*) with the hand of another wrongdoer to eventually drive them both into the Fire. Meanwhile helping the wrongdoers or inclining towards them is forbidden.

Do not incline to those who do wrong or the fire will seize you.[1]

'Abdullaah ibn Mas'ood (radhiAllaahu 'anhu) used to say, "Whoever aids an oppressor or taught him an argument to nullify the right of an ordinary Muslim, has drawn upon himself the anger of Allaah."

---

1. Soorah Hood (11) : 113

Chapter 6

Accompanying the righteous:

From the morals and manners of the *Salaf* was their ardent zeal for the sake of Allaah to support the pure *Sharee'ah* and sense of dishonour if anyone entered into the forbidden.

So they would never do an action nor accompany anyone without knowing whether the pleasure of Allaah was there or not, never hating anyone or loving them for a worldly reason.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Whoever possesses three things will find the sweetness of imaan. For Allaah and His Messenger to be more beloved to him than anything else. To love a person for Allaah's sake alone. To hate to return to disbelief the way he hates to be thrown into the fire.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) also said, "**Whoever loves for Allaah and hates for Allaah, gives for Allaah and withholds for Him, has completed his faith (*imaan*).**"[2]

One of them said, "Accompanying the righteous people gives rise to righteousness in the heart."

---

1. Collected by al-Bukhaari (1/60) and at-Tirmidhi (10/91) both of them in the chapter of al-imaan.

Ahmad ibn Harb (rahimahullaah) said, "There is nothing more beneficial to a Muslim's heart than to mix with the righteous and to watch their actions, while nothing is more harmful to the heart than mixing with the sinners and watching their actions."

2. Collected by Abu Daawood (4656) in the chapter of as-Sunnah. Al-Mundhiri said : That particular chain has al-Qaasim ibn 'Abdur-Rahmaan in it. He has been slightly criticised by more than one person. Another *hadeeth* with the same meaning though is reported by Mu'aadh ibn Anas al-Juhaani collected by Ahmad (3/440) and at-Tirmidhi (9/323) in Sifat-ul-Qiyaamah who said : This *hadeeth* is *Hasan*. Al-Baghawi also reported this *hadeeth* in his "Sharh-us-Sunnah" (13/54). The editor said : The chain of this *hadeeth* is strong.

Chapter 7

Disconcern at worldly gains & struggle for the Hereafter:

From the morals and manners of the *Salaf* was their infrequent laughter and bragging about worldly gains. Even worldly gain like clothes, riding animals, marriages etc., would be a cause to withdraw themselves, dreading that such temporary enjoyments were reductions from their pleasures in the Hereafter.

'Umar ibn-ul-Khattab (radhiAllaahu 'anhu) said, "If I was not to fear my good deeds would be reduced, I would have participated in your luxurious ways, but I heard Allaah rebukes some people (who are being sent to the Hellfire) saying : **You received your good things in your worldly life and you took your gratification out of them.**"[1]

The people of Allaah ('azza wa jall) only differ from others by their preparations for the Afterlife in readiness for its conditions.

So dear brother, reflect upon your soul and how absorbed you are in negligence and unawareness of the things which bring you close to Allaah the Most High. Increase in seeking His forgiveness.

---

1. Sooratul-Ahqaf (46) : 20

One of the *Salaf* said, "If it can be that no one beats you to Allaah, then do so."

Another person said, "If you see someone competing to overtake you in the worldly things, then compete to overtake him in the *Deen*."

Hasan al-Basri (rahimahullaah) was described by some as follows, "By Allaah! If he arrived, it was as if he had returned from a beloved's burial, and if he withdrew, it was as if the fire was above his head. When he sat, it was as if he was a convict waiting for his head to be toppled. In the morning it was as if he had arrived from his Afterlife, and in the evening it was as if sickness had worn him away.

Hasan al-Basri (rahimahullaah) said, "It has reached me that one of the righteous people persevered that Allaah should not see him laughing until he knew which of the two abodes he would be in; the Paradise or the Hell." He then said, "He was certainly determined - may Allaah have mercy on him - and he fulfilled his ambition, never being seen laughing until he met Allaah."

Chapter 8

Preference of death to earning Allaah's perpetual hatred:

From the morals and manners of the *Salaf* was that they would wish for death if they feared indulging in what Allaah despises and loathes. This could be indicated by certain signs in themselves like a prelude to continually sinning.

Initially the believer should not wish for death, but that is unless he fears some tribulation in his *Deen*. A believer has only to benefit from a prolonged life. Because of this, one person from the *Salaf* said, "Everyday the believer lives is profit."

Abu Hurairah (radhiAllaahu 'anhu) reported that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Let none of you wish for death. If he is a well-doer then he could have the chance to increase but if not, then he could reproach himself.**"[1]

Abu Hurairah (radhiAllaahu 'anhu) also reported that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Let none of you wish for death nor supplicate for it before it comes, since if one of you dies, his actions come to an end, but a believer's life can only increase in goodness.**"[2]

---

1. A portion of a *hadeeth* reported by al-Bukhaari (10/127) in al-Mardaau and an-Nasai (4/3) in the chapter of al-Janaaiz.

However, if the calamities multiply, leaving the believer in fear about his religion, then it is recommended for him to wish and ask for death.

Abu Hurairah (radhiAllaahu 'anhu) said, "A time will come when death will be more beloved to the scholars (*'Ulema*) than red gold, until a person will pass a Muslim brother's grave and say : If only I was in his place."

'Abdullaah ibn Mas'ood (radhiAllaahu 'anhu) said, "The elite of this world have gone and only the rotten remain. Death today is a prize for every Muslim."

---

2. Collected by Muslim (17/8) in Ad-Dhikr & Ad-Du'a. Al-Bukhaari and Muslim collected on the authority of Anas ibn Maalik: Let none of you wish for death because of some evil befalling him, but if you have to do so then say, "O Allaah! Let me live as long as life is better for me, and let me die when death is better for me."

Chapter 9

Fear of sinning before and after any action:

From the morals and manners of the *Salaf* was their deep fear of Allaah in the beginning and at the conclusion of any action. In the beginning they would fear that the action would involve them in sin and punishment, and at the conclusion of the action they would fear they would be glorified and praised. Accordingly they would fear dying on evil. Allaah the Most High says "**For the one who fears the standing in front of his Lord are two gardens.**"[1] He also said, "**Fear Me, all of you, if you are truly believers.**"[2]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Whoever is afraid will set out at nightfall, and whoever sets out at nightfall will reach home. Verily the merchandise of Allaah is valuable, the merchandise of Allaah is Paradise.**"[3]

Abu Turab an-Nakhshabi (rahimahullaah) would say, "If a person resolved to leave sinning, Allaah would send him reinforcements from all sides. What indicates the blackness of the heart are three.

1. Soorah Ar-Rahmaan (55) : 46
2. Soorah Aali-'Imraan (3) : 175
3. Collected by at-Tirmidhi (10/227) in Sifat-ul-Qiyaamah saying: This *hadeeth* is *Hasan Ghareeb*. Also collected by al-Haakim (4/308) in ar-Riqaaq who said: The chain of narrators is *saheeh* although al-Bukhaari and Muslim did not collect it in their books. Adh-Dhahabi and al-Albaani agreed.

Not to find an escape from sinning, nor a place for obedience to occur, nor a haven for the sermon that warns."

Hasan al-Basri (rahimahullaah) would say, "From the signs that one has drowned in sins is lack of delight in fasting in the day and praying through the night."

One of them said, "If the only quality of obedience was light appearing on the face and its radiance, love in the heart, strength in the limbs, security of the soul (*nafs*),...all these would have been enough for leaving sins. And if sins only produce ugliness in the face, darkness in the heart and fear over the soul, then all this would have been enough for leaving sins. For both the obedient and disobedient Allaah has left indications and signs to please one and make the other sorrowful."

Allaah the Most High said, "**(Those who say) Allaah is our Lord then they were upright, the angels descend upon them saying do not fear nor grieve.**"[1]

One person from the *Salaf* said, "The angels only say that to the one who prolonged his fear of Allaah and his sorrow for his deficiencies or what he neglected. The one who did not fear Allaah nor grieved of what good he forfeited, would not have these

1. Sooratul-Fussilaat : 30

words said to him (i.e., at death)."

Chapter 10

Fear of being unjust to anyone:

From the morals and manners of the *Salaf* was their fearfulness before their Lord that He might punish them for maltreatment to themselves and others, even if this harm was just a prick of a needle. This fear was especially there when one of them would reduce the goodness of his own actions from his own sight. His fear and constraint would intensify when he would deem that there would be no good deeds for him on the Day of Judgement from which he can give to those he had wronged. On the Day of Judgement maybe one of those disputants would demand his full right, so that he would remain dissatisfied even after taking all of the persecutor's good reward (as compensation) for a (dispute over even a) single money matter or (an act of) defamation.

The Messenger (sallallaahu 'alaihi wa sallam) said, **"Whoever has done a wrong to his brother with regards to his wealth or honour, then he must solve it today, before there is neither *dinaar* nor *dirham*, except for good and bad deeds."**[1]

On the authority of Abu Hurairah (radhiAllaahu 'anhu), the Messenger (sallallaahu 'alaihi wa sallam) also said, **"Do you know who is the one who is**

1. Collected by al-Bukhaari (5/101) in al-Madhaalim and at-Tirmidhi (9/254) in Sifat al-Qiyaamah.

broke (or the poor man)?" They replied, "To us the broke is the one who has no money nor belongings." The Messenger of Allaah (sallallaahu 'alaihi wa sallam) then replied, "**The broke in my nation is the one who will come on the Day of Judgement with his prayers and charity (*zakah*) and fasting whilst having abused one person and consumed the wealth of another, and spilling the blood of somebody else. So each of the disputants will receive from his good deeds, but if his good deeds run out before he could repay the rights of the contestants, he will take (from) their sins; being thrown at him. Then he would be thrown in the Fire."**[1]

Hasan al-Basri (rahimahullaah) said, "It has been narrated that it was upon the Messenger of Allaah (sallallaahu 'alaihi wa sallam) that it was revealed: **Whoever does bad will be recompensed for it and will not find anyone besides Allaah as a friend nor supporter.**"[2]

Abu Bakr (radhiAllaahu 'anhu) said, "By Allaah! This verse was revealed as a terrible blow."

If Abu Bakr (radhiAllaahu 'anhu) who was declared as one of the inhabitants of Paradise said that then what should those besides him say (about such a verse). O believers! Consider deeply and be on guard in order that you find salvation from the punishment of a

1. Collected by Muslim (16/136) in Al-Birr was-Silah, and at-Tirmidhi (9/253-254) in Abwaab-uz-Zuhd.
2. Sooratun-Nisaa (4) : 123

mighty day.

Chapter 11

Remorse when ill:

From the morals and manners of the *Salaf* was that they would keep their hearts aloof from their bodies whenever they were sick, with the lingering possibility that their illness was an exit from life to death, unable to repent nor satisfy the unfulfilled rights. Journeying towards the Afterlife as sinners, like a slave who has escaped from his master after frequent disobedience in turn to be captured from all sides and returned to his Master.

Some people visited Utbah Al-Ghulam (rahimahullaah) at his death bed and asked him, "How do you find yourself?" So he recited the following (poetry):

"I have slipped out of the world, my Day of Judgement has come;
In the morning the bearers of my funeral will be few;
In a hurry my family dig my grave to make;
My leaving and my rush to it as an honour to me;
As if my face they had never known;
In the morning my day comes as my night."

When death came to Ibraheem an-Nakha'ee (rahimahullaah) he wept. On being asked the reason he replied, "I am waiting for a messenger to come from my Lord to welcome me to Paradise or the Hell-

Fire."

Dear brother, reflect over your soul, and know that you are constantly at the verge of death as you do not even own your next breath of air. Increase in seeking forgiveness throughout the night and at the ends of the day and Allaah will be our Guardian, yours and mine, in guidance, and the One Who will grant to us the ways to His Mercy.

Chapter 12

Being reminded of death due to funerals:

From the morals and manners of the *Salaf* was their frequent reflecting, weeping and concern over death, on seeing a funeral procession, on remembering death and its agony and fear of an evil end. All this would make their hearts tremble. When Abu Hurairah would see a funeral (*janaazah*) he would say to it, "Pass on to your Lord and immediately after you, we too will be gone."

'Amash (rahimahullaah) would say, "We used to attend the funerals and not know who we should console, because the sorrow had prevailed over all the people."

Thabit (rahimahullaah) would say, "We would witness the funerals and all whom we would see were wrapped up and weeping."

That was because they would reflect upon their own funerals, so they would not weep over the dead person, but they would weep over themselves.

For the one to whom death will be his wrestler, the grave his couch, the worm his friend, *munkar* and *nakir* his companions, the tomb his dwelling, the heart of the earth his abode, the arising his appointment, Paradise or Hell his harvest, then the meritorious

one does not think of anything but that, and likewise is his preparation. Realise that well and ponder as they used to consider. Increase in weeping and lamentation, because in front of you are terrific scenes beyond description. We ask Allaah to protect us in the world and in the Hereafter.

Chapter 13

Forgive and overlook the harms:

From the morals and manners of the *Salaf* was that they would pardon and overlook the harms endured at the hands of the others, i.e., being hit, or robbed or their honour being maligned etc. in accordance with the Qur'an.

Pardon them and overlook - Allaah loves those who do good.[1]

...and those who restrain their anger and pardon the people, Allaah loves those who do good.[2]

They adopted the pattern of the Messenger of Allaah (sallallaahu 'alaihi wa sallam) who never retaliated on his own behalf but only when the boundaries set by Allaah were violated.

Whoever adopt's these noble manners is closer to the Mercy of the Most Merciful, His pardon and forgiveness, as mentioned in the two authentic collections (Al-Bukhaari & Muslim):

There was a merchant who would lend money to people. If he saw anyone in difficult circumstances he would say to his

1. Sooratul-Maa'idah (5) : 13
2. Soorah Aali-'Imraan (3) : 134

children, "Pardon him his debt, perhaps Allaah will pardon us." Then Allaah did pardon him.[1]

Ja'far ibn Muhammad (rahimahullaah) said, "For me to regret after having pardoned someone is more beloved to me than to feel regret after punishing someone."

Qataadah was asked, "Which person has the highest standing?" He replied, "The one most abundant in his pardon."

It is reported on the authority of one of the *Salaf*, that his slave enraged him terribly. He considered taking revenge on which the slave said, "**Those who restrain their anger.**" He replied, "I have restrained my anger." The slave then continued, "**And those who pardon the people.**" So the man said, "I have pardoned you." The slave then said, "**And Allaah loves those who do good.**" To which the man said, "Go! For the sake of Allaah I have freed you."

1. Collected by al-Bukhaari (6:494) in al-Anbiyaa', and Muslim (10/226) in al-Mussaaqah.

Chapter 14

Expanding the Muslims' sanctity and loving for them all goodness:

From the morals and manners of the *Salaf* was their magnifying the Muslims' sanctity and loving for them all goodness, as their sanctity is from the symbols of Allaah.

Whoever honours the symbols of Allaah, such is from the hearts of piety (*taqwa*).[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) magnified the Muslims. He said during the farewell pilgrimage (*Hajj*), "**Verily your blood, your wealth is sacred like the sacredness of this day of yours, in this month of yours, in this city of yours.**"[2] He (sallallaahu 'alaihi wa sallam) also said, "**A Muslim is sacred to another Muslim, his blood, wealth and honour.**"[3]

Abu Bakr as-Siddique (radhiAllaahu 'anhu) would say, "Let none of you patronise another Muslim, since a small Muslim is to Allaah big."

'Abdullaah ibn 'Abbaas (radhiAllaahu 'anhumaa) said, "The best deed is

1. Sooratul-Hajj (22) : 32
2. A section of the Khutbatul-widaa' (farewell speech). Also collected by Muslim (9/182-184) in al-Hajj and Abu Daawood (5/375-377) in al-Manaasik.
3. Collected by Muslim (16/121) in Al-Birr was-Silah, and at-Tirmidhi (8/115) in Al-Birr was-Silah, and Abu Daawood (4861) in al-Adab.

generosity towards one with whom he sits."

When he looked at the Ka'aba he would say, "Verily Allaah has sanctified you, ennobled you and honoured you, but the believer is more sacred to Allaah, the Most High, than you."

'Ikrimah (rahimahullaah) would say, "Beware of harming any of the scholars. because whoever does so has harmed the Messenger of Allaah (sallallaahu 'alaihi wa sallam)."

Reflect O brother in yourself. Have you sanctified the reputation of the Muslims, let alone that of the scholars and the righteous? Or have you belittled them, disreputing them, their honour and thereby have become one of the evil-doers?

Chapter 15

Patience when annoyed by their wives:

From the morals and manners of the *Salaf* was their patience when irritated by their wives. They would realise that every difference that appeared from their wives was a picture of their (own) behaviour with their Lord. When he differs with his Lord's command, his wife differs with his command.

One of the *Salaf* said, "I disobey Allaah to find its effects in the way my animal behaves and my wife."

They used to give their wives their due and they would not be unjust when their wives conflicted with them.

'Ali ibn Abee Taalib (radhiAllaahu 'anhu) said, "What contents a person is five things. For his wife to be agreeable, his children to be loyal, his brothers to be pious, his neighbours righteous, and his provision in his Lord."

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**The best of you is the best to his family (i.e., wife), and I am the best among you to my family.**"[1]

---

1. Collected by at-Tirmidhee (13/262) who said: This *hadeeth* is *Hasan Saheeh Ghareeb*... And Ad-Daarimi (2/159)excluding the last phrase. Al-Albaani authenticated it in "As-Saheehah" no. 285

Ahmad ibn Harb (rahimahullaah) would say, "If six mannerisms are gathered in a woman, her goodness is perfected. Guarding the five prayers, yielding to her husband, pleasing her Lord, guarding her tongue from backbiting and gossip, forsaking worldly possessions, and being patient following a tragedy."

Their manners towards their wives included their forbearance in improving them practically, as Allaah the Most High has said: **Order your family to perform the prayers and be patient over the matter.**[1]

They practised what the Messenger of Allaah (sallallaahu 'alaihi wa sallam) counselled his nation (*Ummah*), "**Beware of Allaah with regards to the women, because you have taken them by the trust of Allaah and made lawful their private parts by the word of Allaah.**"[2]

1. Soorah TaHa (20) : 132
2. A section from the Farewell Speech.

Chapter 16

Forsaking leadership:

From the morals and manners of the *Salaf* was that they would abandon seeking leadership, so that they were not unexpectedly given precedence over other people in matters, fearing that it will be said to them, "I am not fit to be your *imaam*," thus forcing the reply, "You are not only fit to be *imaam* but much more too!"

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**O 'Abdur-Rahmaan do not ask for leadership (*ameer*). If you were given that after your request for it, then you would be held responsible, but if you were appointed without any request for it, then you would be aided.**"[1]

He (sallallaahu 'alaihi wa sallam) also said, "**Indeed you will be eager for leadership, but regret will follow on the Day of Arising...**"[2]

Sufyaan Ath-Thawri (rahimahullaah) would say, "Whoever seeks leadership before it came to him, it flees from him losing much goodness."

---

1. Al-Bukhaari (13/13) in al-Ahkaam and Muslim (12/206-207) in al-Imaarah.
2. Collected by al-Bukhaari (13/125) in al-Ahkaam.

He also said, "Do not seek leadership except after fighting the soul (i.e., fighting your desires and self) for seventy years."

Muslim ibn Qutaibah (rahimahullaah) would say, "I have met people who considered leadership as the biggest of tribulations. But to-day people are looking for it."

If one of their friends became an *Ameer* they would pray, "O Allaah! make him forget us until neither he knows us nor we know him."

Chapter 17

Advising one another:

From the morals and manners of the *Salaf* was that they would advise one another. The elder would not be offended if advised by the young.

This is the opposite situation to the light headed people we have today. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Religion (*Deen*) is advice/sincerity (*nasiha*).** They asked, "To whom O Messenger of Allaah?" He (sallallaahu 'alaihi wa sallam) said: **To Allaah, to His Book, to His Messenger, to the leaders of the Muslims and their public."**[1]

They used to accept advice and thank the adviser. One of them would not think that he had repaid his adviser fully even if he was benevolent to him all his life. That is because the matters related to the Afterlife cannot be compared to the vain things of the world.

A person once said to Hasan al-Basri (rahimahullaah), "Advice me." He replied to the man, "Exalt the commands of Allaah wherever you are, and Allaah will exalt you wherever you are."

---

1. Collected by Muslim (2/36-37) in al-Imaan and by Abu Daawood (4923) in al-Adab and an-Nasaa'i (8/156) in al-Bai'ah.

They would also write to each other even if their lands were far apart. The counselled would accept the advice and thank his counsellor though things have become opposite today. Thus you could rarely advise anyone today who did not complain about your own faults or insult you.

Taa'woos wrote to Makhool (rahimahullaah) and he said to him, "After salutations - My brother! Beware of regarding yourself as having a high standing in the sight of Allaah, because of what you see of your actions. The one who thinks that about himself moves onto the Afterlife empty handed. The people may exalt you because of your good deeds but that is so that your reward is hurriedly given to you in this world."

O brother! Know these facts, advise yourself and then your Muslim brothers, orally or by writing, but beware of being offended if someone advises you.

Chapter 18

Good behaviour to all:

From the morals and manners of the *Salaf* was that they would behave well towards the young, non-relatives and the ignorant, let alone towards the elders, relatives and the knowledgeable.

Allaah said to Moses and Haaroon ('alaihimas-salaam) **"And say to him (Pharoah) a soft word."**[1]

That is not disregarding that Pharaoh was of the most corrupt disbelievers. The *Salaf* agreed that a high status depends on good character and manners.

Of their principles concerning manners is their witnessing their own deficiencies and correctness in others. However, if someone sees himself as perfect seeing others' shortcomings, this gives rise to arrogance, may Allaah protect us.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said **"I have only been sent to perfect righteous manners."**[2]

---

1. Soorah TaHa (20) : 44
2. Collected in "Al-Adaab-ul-Mufraad" (1/271) by al-Bukhaari, and by al-Haakim in at-Taareekh (2/613) saying: It is *saheeh* according to the conditions of *imaam* Muslim. Adh-Dhahabi agreed with that statement and al-Albaani said in "As-Saheehah" (no. 45): This chain is *saheeh*.

'Ali ibn Abee Taalib (radhiAllaahu 'anhu) said, "The people who are most learned about Allaah are those who respect most the people of *Laa ilaaha illallaah* (there is none worthy of worship except Allaah)."

Bakr ibn 'Abdullaah al-Muzani (rahimahullaah) said, "If you see someone older than you then respect him saying, "He has beaten me to Islaam and righteous action". If you see someone younger than you then respect him saying to yourself, "I have beaten him in sins". If the people honour you then say, "That is from the grace of Allaah, but I do not deserve it". If they degrade you then say, "This happened as a consequence of a previous sin." If you throw a pebble at your neighbour's dog, then you have harmed him."

Chapter 19

Awe of Allaah:

From the morals and manners of the *Salaf* was that they would hold deep fear and awe of Allaah, the Most High, in that they might end their lives on evil. They would be like this to be screened from Allaah placing them in the Fire. One of them would be engrossed in thought and sorrow until he would become unaware of his surroundings.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Actions are by their ends.**"[1] He (sallallaahu 'alaihi wa sallam) also said, "**A man continues to do the actions of the People of Paradise until there is only an arms length between him and it, but his book precedes him and he does the actions of the People of Hell-fire and then enters it.**"[2]

Today the minds have neglected this. Even Aa'isha (radhi Allaahu 'anha) said, "A person does the actions of the People of Paradise for a long time, but in reality he is from the People of Hell-fire!"

How many faces struck with awe fell on the retribution of their actions, tired and toil-worn, entering a blazing fire! How

---

1. Collected by al-Bukhaari (11/499) in the chapter on al-Qadr, and Ahmad (5/335).
2. Collected by al-Bukhaari (6/303) in the Chapter on Badi'ul-khalq, and Muslim (16/190) in the chapter on al-Qadr, and at-Tirmidhi (8/301-302)

many people's boats approach a safe beach, but when about to dock, a wave comes to play with him and he drowns! All worshippers are at this risk.

Anas ibn Maalik (radhiAllaahu 'anhu) reported that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) used to say, "**O the Turner of the hearts, steady my heart upon your Deen.**" So I asked him, "O Messenger of Allaah! We have believed in you and in what you have come with, so do you fear for us?" He (sallallaahu 'alaihi wa sallam) said, "**Yes! The hearts are between two fingers of the fingers of Allaah. He turns them as He wishes.**"[1]

Mutarrif ibn 'Abdullaah (rahimahullaah) would say, "I am not surprised at the one who is destroyed, how he was destroyed, but I am amazed at the one who is saved, how he was saved, and Allaah never granted a blessing greater than the gift of *Islaam*."

---

1. Collected by at-Tirmidhi (8/307) in the chapter of al-Qadr, Ibn Maajah (3834) in the chapter of Ad-Du'aat, al-Baghawi in "Sharh-us-Sunnah" (1/165) in the chapter of al-Imaan. al-Baghawi said: This *hadeeth* is *Hasan*. al-Albaani authenticated it. Muslim collected the same supplication on the authority of 'Abdullaah ibn 'Amr.

Chapter 20

Practice of Night-prayer *(tahajjud)*:

From the morals and manners of the *Salaf* would be their persistent practice of the Night-prayer whether in summer or winter. They would act by the advice of the Messenger (sallallaahu 'alaihi wa sallam) :"**Observe the Night-prayer because it was the habit of the righteous people before you, and it is something that draws you near to your Lord. It wipes away sins, prevents one from sinning and expels sicknesses from the body.**"[1]

'Abdullaah ibn Mas'ood (radiAllaahu 'anhu) used to stand up for the Night-prayer when everyone had settled down to sleep. A humming could be heard from him like the droning of bees until dawn.

---

1. Collected by at-Tirmidhi through Bilaal and Abu Umaamah (13/64-65) in ad-Du'aa. He said about the first chain, "This *hadeeth* is Ghareeb. It has not been related as a *hadeeth* of Bilaal in any other form." Al-Albaani mentioned it in "Da'eef-ul-Jaami'" saying, "I only mentioned it here because of the last sentence "and expels sickness from the body" since I cannot find for it supporting narration to strengthen this statement. The rest of the *hadeeth* is mentioned in the book "Saheeh ul-Jaami'"." Al-Albaani also mentioned this *hadeeth* in "Al-Irwaa al-Ghaleel" (452) saying that it is *Hasan*.

   The *hadeeth* is collected by al-Haakim (1/308) in Salaatut-Tatawu' through Abu Umaamah but excludes the last section. He said it is *saheeh* according to al-Bukhaari's conditions, and adh-Dhahabi agreed. Al-Albaani said, "This is an oddity since Mu'aawiyyah ibn Saalih are not of al-Bukhaari's men."

'Abdul-'Azeez ibn abu Dawud (rahimahullaah) would spread out his bed and put his hand on it saying, "How soft you are! But the bed of Paradise is softer than you!" Then he would stand to pray until *Fajr*.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) used to pray until his feet would crack and his shins would swell. So it would be said to him, "You are doing this while your past and future sins have been forgiven?" So the Messenger of Allaah replied, "**Should I not then be a grateful slave?**"[1]

Hasan al-Basri (rahimahullaah) said, "Whoever left the Night-prayer, it was because of a sin he previously did." He also used to repeat, "The Night-prayer is only heavy upon him whose sins have burdened him." He also said, "A person does a sin by which he is prevented from praying the Night-prayer." Lastly, "If you are unable to fast the day and pray the night, then know that you have been forbidden - your sins and mistakes have chained you down!"

'Abdullaah ibn al-Mubaarak (rahimahullaah) mentioned in *"Az-Zuhd"* on the authority of the wife of Masrooq (rahimahullaah) that she

---

1. Collected by al-Bukhaari (3/14) in the chapter of at-Tahajjud, and Muslim (17/162) in the chapter of Sifat al-Munafiqeen, and at-Tirmidhi (2/204,205) in the chapter of as-Salah, and an-Nasai (3/219) in the chapter of Qiyaam-ul-layl.

said, "Masrooq never lived without his lower legs swelling up from the length of his prayers (*salaat*). I used to sit behind him weeping out of mercy for him."

Chapter 21

Care in building the characteristics of the believers:

From the morals and manners of the *Salaf* was that they would constantly search their souls to breed in them the characteristics of the believers, and to discard the characteristics of the hypocrites. One is the opposite of the other. A summary of the believers characteristics is mentioned in His great Book saying, **"Those that turn (to Allaah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allaah; that bow down and prostrate themselves (in prayer); that enjoin good and forbid evil; and observe the limits set by Allaah - so proclaim the glad tidings to the believers."**[1] Also, **"The believers will be successful. Those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity, who abstain from sex except with those joined to them in marriage or (the captives) whom their right hands possess, for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors. Those who faithfully observe their trusts and their covenants; who (strictly) guard their prayers : these will be the heirs who will inherit Paradise, to dwell therein forever."**[2]

In the *hadeeth,* **"None of you truly believe until he loves for**

1. Sooratut-Tawbah (9):112
2. Sooratul-Mu'minoon (23):1-11

his brother what he loves for himself."[1]

By Allaah! He does not believe. By Allaah! He does not believe. By Allaah! He does not believe." He was asked , "Who O Messenger of Allaah (sallallaahu 'alaihi wa sallam)?" He said, **"Whoever does not safeguard his neighbour from his harms."**[2]

Yahya ibn Muadh (rahimahullaah) gathered the characteristics of the believers in one of his essays as follows, "It is to be full of modesty, and to be harmless too. To be full of goodness and not to be corrupt. For the tongue to be truthful, for the words to be little and to be plentiful in good action. To have little slip-ups and not to be excessive. To be good to one's relatives, building closeness between them. To be dignified and grateful. To be full of contentment if Allaah restricted some provision. To be forbearing and friendly to his brothers. To be compassionate and chaste. Not to curse, swear, insult, backbite, nor to gossip. Not to be hasty, envious, hateful, arrogant nor vain. Not to lean towards worldliness, nor to extend long hopes and wishes. Not to sleep too much

---

1. Reported by al-Bukhaari (1/56-57) in "Al-Imaan" and Muslim (2/16) in "Al-Imaan", by an-Nasaai (8/115) in "Al-Imaan", at-Tirmidhi (9/319) in "Sifat-ul-Qiyaamah" and Ibn Maajah (66) in "Al-Muqaddimah (the introduction)". Al-Hafidh said in "Fathul-Baari" : The fact that negating complete imaan and negating the name of a thing meaning negating completeness and perfection is derived from the 'Arabic language as is said, "Such an such is inhuman".
2. Collected by al-Bukhaari (10/443) in al-Adab and Muslim (2/17) in "Al-Imaan". Muslim's version reads: **He will not enter Paradise if he does not spare his neighbour from his harms.**

nor to be absent-minded, nor to show-off nor be hypocritical. Not to be selfish, but to be soft and cheerful, not servile. Loving for the sake of Allaah, being pleased for His sake and being angry only for His sake. His provision is *taqwa* (reverential fear of Allaah). His worries are what will happen to him in the Afterlife. His friends remind him. His beloved is His Protector and Master. His struggle is for the Afterlife."

Fudayl ibn 'Iyad (rahimahullaah) said, "A believer plants a palm tree and fears that thorns will grow. The hypocrites plant thorns expecting ripe dates to grow!"

O brother! Realise these facts and search yourself carefully before your death. Weep over your soul if you find in it the morals of the hypocrites. Increase in seeking His forgiveness. All praise be to Allaah Lord of the worlds.

Chapter 22

Attaching priority to the works for the Hereafter:

From the morals and manners of the *Salaf* was that they would always give priority to their works for the Afterlife over the works for the world. Thus one of them would give priority to his portion of remembrance (*dhikr*) after the *Fajr* prayer over all other preoccupations. They would give priority to *tahajjud* (Night-prayer) on a cold night over sleeping under a warm blanket. That is how the *Salaf* gradually conducted themselves. **"Whoever reaches the morning and his worries are the world, then he is separated from their path. Whoever wishes for the passing things of this world, We readily grant him what We will for whom We like. Then We appoint for him Hell. He will burn therein, disgraced and rejected. Whoever desires and strives for the Afterlife, striving as one should, whilst believing, such are the ones whose striving will be thanked."**[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, **"Whoever's worries were the Afterlife, Allaah puts richness in his heart. He corrects his affairs and the world will be compelled to come to him. But whoever's greatest worries were the world, Allaah puts poorness in front of his eyes. His affairs are put in disarray, and no worldly gain will come to him except what has al-**

1. Soorah Banee Israel (17):18-19

ready been written for him."[1]

Maalik ibn Deenar (rahimahullaah) said, "Whoever proposed to the world, then the world would not be satisfied until he gave up all his *Deen* as dowry."

'Ali (radhiAllaahu 'anhu) used to say, "The Afterlife came approaching; the world passed on behind. So be the children of the Afterlife, not the children of the world. Since today there is action but no account, but tomorrow there will be accounting but no opportunity will be there to do any action."

---

1. Collected by at-Tirmidhi (9/288,289) in "Abwaab uz-Zuhd". He did not comment on it. Al-Albaani said, "Its chain is weak but it becomes *Hasan* because of its several supporting routes." Look in "As-Saheehah" for more details (949).

Chapter 23

Remembrance (*dhikr*) of Allaah and salutation upon the Messenger of Allaah:

From the morals and manners of the *Salaf* was that they would not neglect the remembrance of Allaah the Most High or prayer upon the Messenger of Allaah (sallallaahu 'alaihi wa sallam) whenever seated in a gathering.

Allaah the Most High has said, "**Greater indeed is the remembrance of Allaah.**"[1] "**Indeed in the remembrance of Allaah do the hearts find tranquility.**"[2]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**The likeness of the one who remembers his Lord and the one who does not is similar to the living and the dead.**"[3] "**If any people stand up after a gathering without remembering Allaah therein, it will be as if they stood up from a donkey's carcass, while it will also be sorrow for them on the Day of Arising.**"[4]

---

1. Sooratul-'Ankabut (29):45
2. Sooratur-Ra'd (13):28
3. Collected by al-Bukhaari (11/208) in "Al_Da'waat" and Muslim (6/68) in "Salaat-ul-Musafireen" with the wording: **The likeness of a house where Allaah is remembered and where He is not mentioned is like the difference between the alive and the dead.**
4. Collected by Abu Dawood (4834) in al-Adab, al-Haakim (1/492), Ahmad (2/389) and Abu Nu'aim (7/207). Al-Haakim said, "It is *Saheeh* according to the conditions of Muslim." Adh-Dhahabi agreed as did al-Albaani in "As-Saheehah" (77).

Hasan al-Basri (rahimahullaah) said, "Allaah the Most High has been easy on us by saying, **So remember Me, I will remember you**[1], without specifying any place. If He had specified a certain place, it would have been obligatory on us to reach that place even if it were a hundred years away, like we have been called to the pilgrimage (*Hajj*) - so praise be to Allaah."

Fudayl ibn 'Iyaad (rahimahullaah) said, "If you remember the creation (gossip about such and such a person), then remember Allaah the Most High. Remembering Him is the medicine for remembering His creation."

Abul-Mulaih (rahimahullah) would feel joy and happiness when remembering Allaah. He would say, "My joy is in my Lord's remembering me. He the Glorified and Most High have said: **Remember Me, I will remember you.**" If he was walking a path absent-mindedly he would begin to praise Allaah and remember Him even if it was only for a little while. He would then say, "Verily I love for all the places I pass (to do so) remembering Allaah (in order for them) to give witness for me on the Day of Arising."

Yahya ibn Muadh (rahimahullaah) said, "Renew your hearts with the remembrance of Allaah because it rushes into forgetfulness."

---

1. Sooratul-Baqarah (2):152

Chapter 24

Having tender hearts:

From the morals and manners of the *Salaf* was that they possessed tender hearts and would weep much because of their deficiency in their duties towards Allaah the Most High, so that He may have mercy upon them.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**If you knew what I knew, you would have laughed little and wept much.**" The companions of Allaah's Messenger (sallallaahu 'alaihi wa sallam) thereupon sobbed while covering their faces.[1]

'Ali (radhiAllaahu 'anhu) said, "I saw the companions of Allaah's Messenger (sallallaahu 'alaihi wa sallam), but today I see no one like them! They would arise in the morning dusty, pale with dishevelled hair. Between their two eyes a mark like a goat's knee because they had spent the night in prostration and long standings. Rolling up and down between their feet and their foreheads. So if the morning came, they would stand steadily as a (swaying) tree does on a windy day. Their eyes would be bathed in tears. By Allaah! It is as if I am now with people who have slept forgetful."

---

1. Collected by al-Bukhaari (11/319) in "Ar-Riqaaq", at-Tirmidhi (9/194) in "Az-Zuhd". What is meant by *khaneen* (sobbing) is weeping with the noise spreading from the nose.

'Umar ibn al-Khattab (radhiAllaahu 'anhu) had two black lines on his face from his excessive weeping. Ibn 'Abbaas (radhiAllaahu 'anhu) had marks like a worn out shoe-lace under his eyes from his excessive weeping.

Ka'b al-Ahbaar (rahimahullaah) said, "I prefer to weep out of the fear of Allaah (even) with only one tear drop falling from my eyes than to spend a mountain of gold with an ungracious heart."

'Ali (radhiAllaahu 'anhu) would say, "The signs of the righteous are: a pale complexion, bleary eyes, lips shrivelling from their hunger, weeping, and wakefulness in prayer at night."

Chapter 25

Fearing their deficiencies in their Deen:

From the morals and manners of the *Salaf* was that they would consider themselves on the verge of destruction because of their deficiencies in their works and then because of their sinning.

They would say, "There is hope that Allaah will pardon us and that is the true achievement. The concern, however, lies in thinking that He would recall our every tiny mistake and even less. This self-assessment lessens the burden of accounting on the Day of Arising. Whoever does not bring his soul to account here, he will have a long standing for accounting there!"

O You who believe! Fear Allaah and let every person look to what he has sent forth for tomorrow.[1]

'Umar ibn-ul-Khattaab (radhiAllaahu 'anhu) said, "Call yourselves to account before you are brought to account. Weigh them up before they are weighed, and prepare for the greatest parade. The Day that you shall be presented (for judgement), not a secret of yours will be hidden!"
Soorah 69 verse 18?

---

1. Soorat-ul-Hashr (59):18

Ahmad ibn Hurmuz al-A'raj (rahimahullaah) would say, "Search yourselves concerning the ugliness it is upon. Tomorrow everyone will be resurrected with those who did the same sins. Whoever fell into all sins then he will be gathered for each sin each time with the people of that sin." He used to rebuke himself saying, "A caller will pronounce on the Day of Arising : O people who did such and such sin; arise! So O A'raj! You will have to stand with them. Again it will be cried : O people who did that sin; arise! And you A'raj would stand with them and everyone else who sinned."

Chapter 26

Little care about building homes etc:

From the morals and manners of the *Salaf* was that they would not care much about building homes etc. If one of them did build a house, he would limit himself to what he needed without embellishment or adornment. That was because they did not possess enough lawful and pure earnings and because they did not extend their hopes and desires for worldly possession.

Anas ibn Maalik (radhiAllaahu 'anhu) said, "The Messenger of Allaah (sallallaahu 'alaihi wa sallam) drew a line and said, "**This is man.**" He drew another line and said, "**This is man's death.**" He then drew a line further than the second line and said, "**This is his hopes.While he tries to fulfil his hopes, the closest line takes him.**"[1]

One of the *Salaf* passed by a person who was building a house. So he recited the following poem:

"Do you build houses for the immortal?
If you thought, you would see your staying there is little;
Under the shade of a stick is enough for him;
Whom one day departure will embrace him;"

1. Narrated by al-Bukhaari (11/235, 236) in ar-Riqaaq.

He saw his friend who had spend a large amount of money for his house and told him, "If you had rented your house, you would have only spent one tenth of what you have spent on it now."

The *Salaf* would try to develop a lack of greed and high hopes.

Chapter 27

Felt the world not to be precious:

From the morals and manners of the *Salaf* was that they would feel that the world was insignificant as the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**What is the world compared to the Afterlife except like one of you was to put his finger in a sea and see how much water it retains!**"[1] He (sallallaahu 'alaihi wa sallam) also said, "**If the world meant as much as a wing of a mosquito to Allaah, he would not have let the disbeliever take a drink of water** (from it)."[2]

Maalik ibn Deenar (rahimahullaah) said, "Beware of the sorcerer who enchant the hearts of the scholars distracting them from Allaah the Most High, i.e., the world. Its nature is uglier than the magic Haarut and Maarut came with, since their magic separated a man from his wife, whereas the world separates a slave from his Master."

Hasan al-Basri (rahimahullaah) used to say, "We have met a certain people to whom the world was like something entrusted to them which they would have to give back to its owner. They saw that

---

1. Reported by Muslim (18/93) in al-Jannah..., at-Tirmidhi (9/199) in az-Zuhd and ibn Maajah (4108).
2. Reported by at-Tirmidhi (9/198) in az-Zuhd and said: Its chain is authentic.Al-Albaani comments upon it to be *saheeh* - see "As-Saheehah" no. 943

they did not own anything therein, so they travelled lightly to the Afterlife."

'Abdullaah ibn Mubaarak (rahimahullaah) would say, "The world is the believer's prison. The best action in the prison is patience and control of one's anger. The believer has no country in the world. His land will be there tomorrow in the Afterlife."[1]

One of the *Salaf* used to say, "If you want to be close to Allaah then put an iron wall between yourself and your desires."

---

1. The aim (and Allaah knows best) is that the believer does not aspire for the world as evidenced in the statement of the Most High: **That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.** [Sooratul-Qasas: (28): 83] But Allaah will elevate him in this world and the Hereafter and give him honour in this world as for the Hereafter.

Chapter 28

Not wasting anything halaal:

From the morals and manners of the *Salaf* was that they would not waste what was *halaal* if they found it. That is because the *halaal* is rare at all times and according to the levels of the people. They would give priority to earning *halaal* money to all other concerns because they were undoubtedly the children of the Afterlife.

Pure actions which are fit for the Hereafter do not occur for the one who eat *haraam* or doubtful food, because the one who eats haraam his actions prove to be haraam, while the one who eats doubtful food, doubtful actions originate from him. Even if the one who eats *haraam* wanted to obey Allaah he will find he is hardly able to do so. That is why Allaah the Most High has ordered the messengers and believers the same thing with regards to eating *halaal* and pure food. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, **"Allah the Most High is good and accepts only that which is good. Allaah has commanded the believers to do that which he commanded the messengers. The Most High has said, "O Messengers! Eat of the good things and do rightful actions"[1], and Allaah the Most High has said, "O you who believe! Eat of the pure things wherewith We have provided**

1. Sooratul-Mu'minoon (23):51

you."[1] [2]

So eating pure and lawful food is the greatest aid in doing righteous actions and a precondition for the acceptance of supplications.

Yoonus ibn 'Ubaidur-Rahmaan (rahimahullaah) said, "Today there is less than a *dirham* which is pure. If we found it we would seek to cure our sick with it."

---

1. Sooratul-Baqarah (2):172
2. Narrated by Muslim (7/100) in az-Zakaah and at-Tirmidhi (11/110) in at-Tafseer.

Chapter 29

Considering their own actions to be small:

From the morals and manners of the *Salaf* was that they would not belittle their own actions with respect to the reward they thought they had earned, even if they had the actions of all mankind and *jinn*. They would never think that they had fulfilled an atom's weight of the rights of Allaah.

One of the *Salaf* said, "The rights of Allaah are heavier than a slave can carry out and His favours are more than one can keep count. So enter the morning repenting and enter the evening repenting."

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) would pray until his feet would split. It was said to him, "Do you do that when your past and future sins have been forgiven?" So he replied, "**Should I not be a grateful slave**?"[1]

Thaabit al-Banaani (rahimahullaah) would say, "O Lord! If you permitted that prayers was performed at anyone's grave then let it be mine."

Some people entered into the company of Junayd (rahimahullaah)

1. Narrated by al-Bukhaari, Muslim, at-Tirmidhi and an-Nisaa'i - See chapt. 20

while he was breathing his last. He was asked, "Now?" To which he replied, "Now my record is being opened up."

One of the *Salaf* would look forward to the night time as it approached so as to seclude himself in the presence of his Lord. The day would grieve him because he feared the people would preoccupy him from the worship of his Lord.

The people had reached a peak of sound heartedness. If it was said to them, "The Day of Arising is to occur tomorrow, there would be no change in their state of mind."

Muhammad ibn Abu 'Umairah (radhiAllaahu 'anhu) who was a companion of the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "If a slave fell on his face in obedience of Allaah from the day he was born until the day he died as an old man, he would belittle that on that Day wishing he had increased in good deeds as he would love to be increased in reward."

Chapter 30

Fear of mistake in knowledge and guidance:

From the morals and manners of the *Salaf* was that they would have terrible fear that mistakes would enter into their knowledge, practice and in their directing the nation (*Ummah*) to what is good in the world and the Hereafter. Do not think that any of them loved to be elevated in rank in any worldly matter. They hated giving religious verdicts (*fataawah*) because the one who gives the verdict (*fatwah*) has entered a station between Allaah and His worshippers.

Do not say about that which your tongues put forth falsely "This is lawful (*halaal*) and this is forbidden (*haraam*)", so as to invent lies against Allaah. Those who invent lies about Allaah will bever prosper.[1]

'Abdur-Rahmaan ibn Abi Lailah (rahimahullaah) said, "I have met 120 companions of the Messenger of Allaah (sallallaahu 'alaihi wa sallam). None of them spoke without wishing his brother's speech be sufficient, and none of them gave a *fatwah* without wishing his brother would suffice him in it."

Fudayl ibn 'Iyaad (rahimahullaah) said, "To spend *dinars* (money) on

1. Sooratun-Nahl (16):116

a people is more beloved to me than to spend on them my speech, and therefore easier on my soul."

Some people requested that Sufyaan ibn 'Uyainah (rahimahullaah) sat with them to give a lecture, but he refused them by saying, "I am not of the correct stature to relate to you knowledge nor you to listen. The likeness of you and I is like the saying: Expose all your faults and then come to a mutual concealment!"

Abu Muslim al-Khawlaani (rahimahullaah) said, "Many people live amongst the people just with their knowledge, destroying their souls", ie., with vanity and egoism.

Abu Haazim (rahimahullaah) used to say, "The scholars of our time have been content with speech and with no practise! The *Salaf* used to practise but not speak. After them the people practised and spoke being followed by a people who spoke but did not practise. There will come a time when people will not speak nor practise.

'Abdur-Raheem as-Sulami (rahimahullah) said, "We met people who learned the Qur'an ten verses (*ayaat*) being followed by another ten. They would not move to another ten without practising the first ten."

'Abdullaah ibn al-Mubaarak (rahimahullaah) reported on the authority of Muhammad ibn Ziyaad that he said, "I saw Abu Umamah speaking to a person who had been weeping and crying to Allaah in prostration in the mosque saying: You would have been as yourself had this been your house!"

It was said to ash-Sha'bi (rahimahullaah), "Deliver your verdict to us O scholar (*'aalim*)!" He replied to them, "Do not say scholar to the likes of me, but the *'aalim* is the one who humbles his joints from the submissive fear (*khushoo'*) of Allaah"

Sufyaan ath-Thawri (rahimahullaah) said, "Whoever's knowledge makes him weep, then he is a scholar (*'aalim*). Allaah the Most High said, "**Verily those who were given knowledge before it, when it is recited to them they fall down on their faces in humble prostration.**"[1] He also said, "**When the verses (*aayaat*) of *Ar-Rahmaan* (The Most Merciful) is recited to them they fall in prostration weeping.**"[2]

So reflect in your soul dear brother. Have you fulfilled the rights of your knowledge and action as they used to?

---

1. Soorah Banee Israel (17):107
2. Sooratul-Maryam (19):58

Chapter 31

Asking about each other sincerely:

From the morals and manners of the *Salaf* was that they would ask about each others concerns making sure that they had enough food, clothes and money. So they could help in repaying their debts and share their burdens.

People today are strangers to such manners, contradicting their way. Maybe somebody asks his friend, "How are you, or how's things?". He replies, "Good, allright etc" concealing the real situation knowing that his friend is not really concerned with his problems nor even knows about them.

The statement "How are you?" is just a fruitless custom now where most people do not even wait for the reply. So the questioner does not wait for the reply nor does the questioner bother in giving a proper response.

One of the *Salaf* said, "If one of you do not wish to fulfil his brother's needs by sharing his worries or by making invocations (*du'ah*) then do not ask - How are things - because it is considered hypocrisy".

The *Salaf* (radhiAllaahu 'anhum) used to ask about each other so that the

absent minded one would be reminded about thankfulness to Allaah, resulting in a fruitful question.

Abu Bakr as-Siddeeq (radhiAllaahu 'anhu) was asked, "How are you this morning?" He replied, "This morning I enter as a lowly slave to a magnificent Lord. I enter the morning commanded by His command."

Imaam ash-Shaafi'ee (rahimahullaah) was asked, "How are you this morning?" He replied, "This morning I have entered eating my Lord's provision but not fulfilling true gratitude towards him."

Maalik ibn Deenar (rahimahullaah) was asked, "How are you this morning?" He replied, "I enter the morning with my remaining age diminishing and my sins increasing."

Chapter 32

Fighting Iblees (*shaitaan*):

From the morals and manners of the *Salaf* was that they would be fully conscious of fighting Iblees and they would strive to know about his plots and plans. Allaah the Most High said: **Verily the *shaitaan* is an enemy to you all, so take him as an enemy. He only calls his followers to be the people of a blazing fire.**[1]

This is an aspect of life which has been ignored by many people and since Iblees is never absent-minded about us, thus neither should we ever ignore him, because he watches and is keen to trip up the slave so that he falls into what Allaah the Most High hates.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Iblees places his throne (*'arsh*) on the sea from which he sends his armies and troops. The one greatest in standing to him is the greatest in spreading turmoil among the people.**"[2]

Fudhayl ibn 'Iyaad (rahimahullaah) said, "If Iblees conquers the son of Aadam with one of three (things) he says - I will not seek anything else from him - (1) being fond of himself, (2) deeming his

1. Sooratul-Faatir (35):6
2. Reported by Muslim (2813) (67) and al-Baghawi in "Sharhus-Sunnah" (14/410) in ar-Riqaaq.

deeds to be plentiful, and (3) forgetfulness of his sins."

Wahb ibn Munabbih (rahimahullaah) would say, "Beware of despising *shaitaan* in public while obeying him in secret. The one who sleeps in disobedience then for that reason *shaitaan* will sleep with him as his bride."

Pay attention dear brother and be warned for the sake of your self. Do not think Iblees has abandoned you when you are seen approaching worship, but consider carefully and search the fullest search and you will be sure to find there some presence of Iblees. Therefore seek the forgiveness of Allaah more.

Al-Hasan (rahimahullaah) said, "If *shaitaan* saw you consistently obeying Allaah he will seek you time and time again. If he sees your consistency he grows weary of you and rejects you. If you changed, however, each and every time, then he begins to have hope in you."

Chapter 33

Consider their own thankfulness:

From the morals and manners of the *Salaf* was that they would testify against themselves that they had not established an atom's weight of thanks to Allaah. That is because they would see all their thanking as another of Allaah's favours upon them; the favours of Allaah remaining and unending, impossible for anyone to catch up to them.

Abu Bakr ibn 'Abdullaah al-Muzani (rahimahullaah) said, "Never does a slave say *alhumdulillaah* (Praise be to Allaah) without more thanks becoming incumbent upon him!"

Wahb ibn Munabbih (rahimahullaah) would say, "If your thanking Allaah the Most High is a favour upon you from the favours of Allaah then there is in reality no such thing as true thankfulness. All your thanks mean you have realised Allaah's abundant favours upon you, and that you cannot praise Allaah enough for them."

Sahl at-Tustaree (rahimahullaah) said, "Gratitude to Allaah is not to disobey Him with his favours. The whole body is from the favours of Allaah and His giving, so do not disobey Him with any of it."

Mujaahid and Makhool (rahimahumaAllaah) used to say about the statement of Allaah, "**Then you will be asked that Day about the enjoyment**"[1], "Indeed this is the cool drink, the shelter of a home, the satisfaction of one's belly, the perfection of features, and the joy of sleep."

If Sufyaan ath-Thawri (rahimahullaah) passed by a policeman he would fall down in prostration to Allaah the Most High saying, "Praise be to Allaah who did not make me a policeman nor a taxman." Then he would say to his family, "Sometimes a troubled person passes you by being rewarded in his trial, so you ask your Lord to protect you (from it), but then some of those oppressors pass you by, sinning in their tribulation, but you do not ask for Allaah's protection!"

Al-Hasan al-Basri (rahimahullaah) used to say about the statement of the Most High, "**Verily mankind is ungrateful to His Lord**"[2], "This means that he remembers the tragedies that befell him but forgets the blessings."

'Awn ibn 'Abdullaah (rahimahullaah) used to say about the statement of Allaah, "**They recognise the blessings of Allaah and then they deny them**"[3], "This means they see that the favours are from

1. Sooratut-Takaathur (102):8
2. Sooratul-'Aadiyaat (100):6
3. Sooratun-Nahl (16):83

Allaah but then they attack its origin to people, ignoring Allaah the Most High. They say if it was not for so-and-so these favours would not have come to us."

Chapter 34

Analysis of piety:

From the morals and manners of the *Salaf* was that they would strictly analyse their piety (*taqwa*) never claiming to be a possessor of such. Allaah the Most High has said, "**Therefore do not declare yourselves as being purified. He knows best who has *taqwa***"[1].

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "***Taqwa* is here,**" and he pointed to his chest.[2]

'Umar ibn 'Abdul 'Azeez (rahimahullaah) used to say, "None can reach the station of *taqwa* until he possesses neither action nor words that can be exposed to his embarrassment either in this world or the Hereafter." He was once asked, "When does the worshipper reach the peak of *taqwa*?" He replied, "If he put all his thoughts and desires in his heart on a plate and then wandered around in the market, he should not feel ashamed of anything there." He would frequently say, "The sign of the *muttaqi* (pious person) is to bridle oneself from speaking just like one in *ihraam* bridles himself from speaking. The *muttaqi* needs to be a scholar (*'aalim*) of the *Sharee'ah*, all of it, otherwise he leaves *taqwa* with-

---

1. Sooratun-Najm (53):32
2. Narrated by Muslim (16/120, 121) in al-Birr... and at-Tirmidhi (8/115) in al-Birr and Ahmad (2/277).

out realising."

Abu Darda (radhiAllaahu 'anhu) said, "From the completion of *taqwa* is that the slave fears from his Lord even with regards to things the weight of an atom."

Abu Hurairah (radhiAllaahu 'anhu) was asked about *taqwa*. He said, "It is a road full of thorns. One who walks it needs to have extreme patience."

Sufyaan ath-Thawri (rahimahullaah) said, "We met a people who loved it when it was said to them - Fear Allaah the Most High. Today you find that people only become annoyed at this."

A person asked Fudhayl ibn 'Iyaad (rahimahullaah), "Which country would you like me to live in?" Fudhayl replied, "There is no connection between you and any nation. The best country for you is the country which helps you to acquire *taqwa*."

O brother! Search your soul. Have you feared Allaah as our *Salaf* feared? Or have you fallen short of that. Seek the forgiveness of Allaah as all praise is to Him the Lord of the worlds.

Chapter 35

Hiding the mistakes of others:

From the morals and manners of the *Salaf* was that they would constantly conceal the mistakes of their brothers and their severe dialogue with their own souls concerning the station of caution (*at-tawara'*).

So they would hate embarrassing anyone remembering their own mistakes in their words, actions, food and drink. They would search their bodies so they did not find themselves trespassing into the forbidden especially with regards to the tongue, stomach, private parts and the eye.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Abstain from the forbidden and you will be the most devout worshippers amongst the people. Be content with what Allaah allocates for you from provision and you will be the richest of people. Be good to your neighbour and you will be a believer. Love for the people what you love for yourself and you will be a Muslim and do not increase in laughter because too much laughter kills the heart.**"[1]

Yoonus ibn 'Ubaid (rahimahullaah) said, "True carefulness in religion

1. Reported by at-Tirmidhi (9/183, 184) in az-Zuhd, Ahmad (2/310), Ibn Maajah (4217) in az-Zuhd with this meaning - Al-Albaani makes it *Hasan*.

is to depart from all doubtfulness and to account the soul with every step. So whoever is not like that cannot be said to be cautious."

One of the *Salaf* said, "Do not undermine cautiousness in tiny things since that is a ladder leading to degrading cautiousness in larger things."

Dahhaak used to say, "We met a certain people who would travel for three months or more to learn caution in religious matters. Today people do not seek this and do not practise it even if their attention is brought to it."

If the *Salaf* dropped some money in a place and they returned to that place, on realising their money was missing they would not take it on seeing it saying, "It is possible that this money fell from someone else's pocket and someone took my money.

Chapter 36

Complete intelligence:

From the morals and manners of the *Salaf* was that they would have affection, calmness, solemnity, lack of speech from their total intelligence and ...

From the statements of Ameerul-Mu'mineen 'Ali (radhiAllaahu 'anhu), "The tallness of a slave ends at the age of twenty-two. His intelligence reaches its peak at twenty-eight. What is after that until the end of his life is just test and affliction."

Qataadah (rahimahullaah) would say, "Men are of three types: A man, half a man and no man. The man is the one from whose opinion and intelligence there is benefit. The half man is the one who questions the intelligent and practices according to their opinion. The no man is the one who has no intelligence nor opinion nor does he ask anyone else."

Sufyaan ibn 'Uyainah (rahimahullaah) said, "The most nimble of creatures still have need of a voice. The cleverest women still need to have a husband, and the cleverest man still needs to consult wise men."

Wahb ibn Munabbih (rahimahullaah) said, "Whoever claims to be in-

telligent but his attention is not geared towards the Afterlife, then he is a liar."

So realise that brother, follow your pure ancestors and you will find rest. Praise be to Allaah the Lord of the Worlds.

Chapter 37

Abundant silence and speaking wisely:

From the morals and manners of the *Salaf* was that they would practice abundant silence and spoke with wisdom making things easy for the student.

One of the *Salaf* said, "Wisdom is kindled by four things: sorrow after sins, readiness for death, emptiness of the stomach, and accompanying the forsakers of this world."

Here are some examples of the wise sayings:

Ash-Shafi'ee (rahimatullaah 'alaihi) said, "The people who have the least relaxation are the hateful and the envious."

Abu Mu'aawiyyah al-Aswad (rahimahullaah) said, "Whoever sought from Allaah good in plentifulness, then in the night and day little does he sleep." He also said, "Whoever seeks merit from the vile then he has no one to blame but himself if he is insulted."

Ash-Shafi'ee (rahimatullaah 'alaihi) said, "Whoever spread gossip for you spreads gossip against you. Whoever relates tales to you will tell tales about you. Whoever when you please him says about you what is not in you, when you anger him will say about you what

is not in you."

Abu Umaimah (rahimahullaah) said, "Whoever brings no good to you in your life, let not your eyes weep over his death." He also said, "Recognition (of sins) destroys committing..."

Ibn Mas'ood (radhiAllaahu 'anhu) said, "Humbleness raise the vile and arrogance lowers the fine. Whoever seeks leadership it will tire him but whoever fled from leadership, he is followed by it."

Fudayl ibn 'Iyaad (rahimahullaah) said, "Whoever's admonition is much, his friends will be few."

Yahya ibn Mu'aadh (rahimahullaah) said, "Whoever is forbearing rises above all his colleagues and whoever implemented his anger is plunged into the sea of his humiliation."

Realise this brother and clear your inner self from the love of this world and running after it. Increase in the remembrance of Allaah the Most High. When the purification of your inside is completed then Allaah the Most High will make you speak with wisdom and you will become the wise man of your time.

Chapter 38

Silence and fasting:

From the morals and manners of the *Salaf* was that they would fast and speak little as is the state of the scholars who practise their knowledge.

Muhammad ar-Raahiby (rahimahullaah) said, "Whoever entered into his belly extra food then out of his mouth will come extra words."

Ibraheem an-Nakhaa'i (rahimahullaah) said, "Whoever reflects will find that the noblest and most dignified person of every gathering is the one who is most silent, because silence beautifies the scholar and conceals the faults of the ignorant."

Ma'roof al-Kirakhee (radhiAllaahu 'anhu) said, "A person speaking about unnecessary things is (indication) from Allaah abandoning him."

Abu Bakr as-Siddeeq (radhiAllaahu 'anhu) used to place a little stone in his mouth and he did this for several years to get in the habit of speaking little. He would only take out the stone before eating and praying. All this was out of fear of speaking unnecessarily. When death came to him he would take hold of his tongue saying, "This is what produces calamities."

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Out of a person being a good Muslim is his leaving alone what does not benefit him.**"[1]

Shigny ibn Maati' al-Asbahee (rahimahullaah) said, "Whoever's speech increased, his mistakes (also) increased."

---

1. Reported by at-Tirmidhee (9/196), ibn Maajah (3976). Made *hasan* by an-Nawawi and ibn 'Abdul-Barr. Al-Albaani declares it to be *saheeh*.

Chapter 39

Prevention of backbiting:

From the morals and manners of the *Salaf* was that they would block the road to backbiting in their gatherings so that their gathering did not become a gathering of sin. They would fear that perhaps their righteous actions would not be able to counter-balance even one act of backbiting on the Day of Judgement. One of them used to increase in doing good deeds so that he would have sufficient reward on the Day of Judgement to pay back to his disputants who would have some qualm with him concerning possession or integrity.

Allaah the Most High says, " "[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Do you know what is backbiting?**" They said, "Allaah and His Messenger knows best." He said, "**Backbiting is to mention about your brother something he dislikes.**" He was asked, "O Messenger of Allaah! What if I find in my brother what I mentioned?" The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**If what you say is in him (is true about him) then this is backbiting, but if what you say is not in him (not true about him) then you have slandered him!**"[2]

---

1. Sooratul-Hujuraat (49):12

Sufyaan ath-Thawri (rahimahullaah) said, "When your brother is out of your sight, mention him as you would like him to mention you when you are out of his sight."

Maalik ibn Deenar (rahimahullaah) would say, "It is enough of a sin that one is not righteous, but then to sit in a gathering and disrepute the righteous!"

Muhammad ibn Sireen (rahimahullaah) would say, "Of the backbiting which is prohibited, which most people does not realise, is their saying : This person is more knowledgeable than that person. This is because the one who is made superior would be annoyed at this, and it is well known that backbiting is for a person to speak about another concerning what he (the latter) dislikes."

O brother present these facts to your soul and check whether you have freed yourself from this so that you can thank Allaah, or have you slipped into this so that you should seek His forgiveness?

---

2. Narrated by Abu Dawood in al-Adab (4853), at-Tirmidhi (8/120) in al-Birr... Muslim reports close to it in al-Birr... (16/142) and ad-Daarimi (2/299).

Chapter 40

Purity and concentration in prayer:

From the morals and manners of the *Salaf* was that their ablution and prayer (*salah*) would not contain distracting whispers of *shaitaan*, even though they would reach the limits of cautiousness.

This is simply because these whispers are from *shaitaan* and from a dark heart and a dark heart comes from dark actions. This in turn comes from eating *haraam* and doubtful food. Thus whoever perfected the eating of *halaal* then Iblees can never find a way to him. Some people who eat too much foods of darkness tried to achieve nearness to Allaah and submissiveness in their worship without any success.

The most extreme thing that would happen to such people was their tiresome attempts to achieve the correct intention for beginning the prayer as if they were hunting something which had fallen out of their hands.

You will see him during the Opening *Takbeer* saying, "aak... aak... aak... baar ...baar ...baar " Some scholars have come to the conclusion that such action nullifies the prayer because it is not a remembrance sanctioned by the *Sharee'ah*.

If you ask one of them to do the ablution the way the Messenger of Allaah (sallallaahu 'alaihi wa sallam) had done it, he would not feel contented with that.

We ask Allaah to protect us from this clear deviance which is simply the whispers of *shaitaan* and which has no part in Islaam. Praise be to Allaah the Lord of the worlds.

Chapter 41

Hiding the secrets:

From the morals and manners of the *Salaf* was that they would conceal the secrets of the people. They would say, "The hearts of the free are graves full of secrets."

Nameemah (carrying tales) is to spread or relay to a third party or others some words which cause harm to the one from whom the words were initially heard. It is also defined as : Uncovering what is disliked to be uncovered.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**The *Qattaat* will not enter Paradise**"[1] i.e., the one who practised *nameemah*. It is also reported concerning the explanation (*tafseer*) of the statement of Allaah "**And his woman a carrier of firewood**"[2] that she would practice *nameemah* and spread gossip.

Yahya ibn Abee Katheer (rahimahullaah) would say, "The one who does *nameemah* is worse than the magician even though no one realises. What the one who gossips can do in a period of time a sorceror cannot do in a month. Gossip has spilled blood and given rise to great tribulation expelling people from their countries

---

1. Reported by al-Bukhaari (10/472) in al-Adab, Muslim (2/113) in al-Imaan, at-Tirmidhee (8/182) in al-Birr... and Abu Dawood (13/219) in al-Adab.
2. Sooratul-Lahab ():4

and other evil things."

Khaalid ibn Safraan (rahimahullaah) said, "Despise the one who gossips even if he speaks the truth. *Nameemah* is relating (tales) and accepting this is recommending the narrator. The acceptance is then worse than the *nameemah*."

Know this O brother and beware of exposing the secrets of your brothers or relating to others what you hear from them. All praise be to Allaah the Lord of the worlds.

Chapter 42

Focusing on one's own mistakes:

From the morals and manners of the *Salaf* was that they would preoccupy themselves with their own mistakes rather than the mistakes of others.

They would fight to conceal the faults of other people since the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Shall I not tell you who are the worst of you? Those who walk with gossip (*nameemah*) separating those who love each other. Those who do wrong to those free from fault.**"[1] He (sallallaahu 'alaihi wa sallam) also said, "**Whoever conceals a Muslim, Allaah will conceal him in this world and the Hereafter.**"[2]

One of the *Salaf* said, "One of you might see his own faults but he still loves himself. He then hates his Muslim brother on suspicion. So where is the logic?"

It is reported that 'Eesa ibn Maryam ('alaihis-salaam) said, "Do not look at people's faults as if you are lords, but look at your own faults as if you are slaves, because people are of two types : af-

1. Narrated by Ahmad (6/459), (4/227) from *hadeeth* of Abu Maalik al-Ash'ari, and al-Baihaqi in "Shu'b al-Imaan" and it is in Mishkaatul-Masaabih (4871).
2. Part of a *hedeeth* reported by Muslim (17/21, 22) in adh-Dhikr and ad-Du'aa, and by Abu Dawood (13/229, 230).

flicted and pardoned. So have mercy on the afflicted and thank Allaah for pardoning you and protecting you from it."

Ameer-ul-Mu'mineen 'Umar ibn-ul-Khattaab (radhiAllaahu 'anhu) said, "May Allaah have mercy on the one who pointed out to me my mistakes."

Ash-Sha'bi (rahimahullaah) would say, "Whoever sought the mistakes of his brothers is left with no friends."

So preserve your tongue dear brother because the one who breaks the hearts of the people they will break his heart. Beware of forgetting your own self when you pry into the mistakes of your Muslim brother, but that should be a reminder of your own mistakes. The earth we were made from is one, so if it is possible for others to slip then it is possible for you too.

Chapter 43

Being generous and comforting:

From the morals and manners of the *Salaf* was that they would have deep generosity, open-handedness, granting of wealth and comforting each other whether on a journey or otherwise. This would give rise to cooperation in standing up for this *Deen* which was their goal.

'Abdullaah ibn 'Umar (radhiAllaahu 'anhu) used to make a precondition with his travelling companion that he would be the one to spend on them.

'Abdullaah ibn Mas'ood (radhiAllaahu 'anhu) was asked as to who were the sensible people. He replied, "He is the one who stores his wealth where no thief can reach it", i.e., the sky.

'Abdullaah ibn Jaa'far (rahimahullaah) was invited to a wedding feast (*waleemah*) but he could not go because of some difficulties. So he sent 500 *dinars* to the bridegroom apologising and asking him to pardon him for not attending.

Sa'd ibn 'Ubaadah (radhiAllaahu 'anhu) used to say, "O Allaah provide me with wealth which I can use to do good, because the desire to do good cannot be fulfilled without wealth." Then he would re-

cite:

"I see my soul longing to perform goodness;
But it falls short without that certain sum of money;
So my soul does not push me to be miserly;
And my lack of wealth does not fulfil my yearning."

Realise this brother and beware of showing that you are righteous when you contradict the manners of the predecessors, in generosity, open-handedness and comforting others. They used to give plentifully without feeling superior to anyone. They would split their loincloth in two and give half to their brother. If anyone asked them for anything or begged them they would say, "Welcome O one who carries our provision to the Hereafter without any charge."

If someone's servant died they would send another servant to their brother which he would quietly accept, but the sender would not think he is superior to his brother. If it was heard that someone had debt, they would repay it without consulting the indebted. The one who was in debt would keep silent if he found out about it as if his debt had been repaid from his own money because of the good heartedness of his brother.

Chapter 45

Generosity towards guests:

From the morals and manners of the *Salaf* was that they would be generous towards their guests, serving them themselves unless they had a legitimate excuse from the *Sharee'ah*.

They would never think that they had sufficiently fed their guests nor served them, as they have a right to stay with them and a right to be thought well of.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Whoever believes in Allaah and the Last Day then he should be generous towards his guest.**"[1]

It is recorded in the two *saheeh* (collections : Al-Bukhaari & Muslim) on the authority of Abu Shuraih (radhiAllaahu 'anhu) who said, "My two eyes saw and my two ears heard the Messenger of Allaah (sallallaahu 'alaihi wa sallam) when he said, "**Whoever believes in Allaah and the Last Day should be generous to his guest by giving him his reward**". They asked, "What is his reward?" He (sallallaahu 'alaihi wa sallam) said, "**Entertainment for a day and night with high quality food and then three days entertainment with ordinary food, and what is**

1. Part of a hadeeth reported by al-Bukhaari (10/532) in al-Adab, Muslim (2/18) in al-Imaan, Abu Dawood (5132) in al-Adab and ibn Maajah (3971) in al-Fitan.

beyond that is charity."[1]

Muslim also reported on the authority of Abu Shuraih (radhiAllaahu 'anhu) that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Entertaining the guest lasts for three days. His reward is to give him superior food for a day and a night. What is spent on the guest after three days is charity. It is not permitted that the guest stays for more than three days so as to put him into difficulty."**[2]

Anas ibn Maalik (radhiAllaahu 'anhu) used to say, "The *zakat* of one's home is to keep a room there for guests."

One of the *Salaf* said in condemnation of the selfish one who does not honour his guests:

"If you wish to be his brother;
Then lift your right from his food;
Death is easier to him than for you to eat morsels and cheer;
It is the same if you broke some bread;
Or broke one of his bones;
And if you pass by his door, then save your bread from his son."

---

1. Narrated by al-Bukhaari (10/531) in al-Adab, Muslim (12/31) in al-Luqa-tah, Abu Dawood (3730), at-Tirmidhi (8/145) in al-Birr and Maalik in al-Mua'tta (2/929).
2. Reported by Muslim (12/31) in al-Luqata.

Chapter 46

Being particular about accepting invitations:

From the morals and manners of the *Salaf* was that they would never accept invitations to unlawful food nor if only the rich people were invited nor if unlawful things were occurring in a *waleemah.*

Abu Mas'ood al-Badree (radhiAllaahu 'anhu) would never accept an invitation to a *waleemah* unless he knew there were not any prohibited things present there.

If Abu Ayyoob al-Ansaaree (radhiAllaahu 'anhu) went to a *waleemah* and saw a curtain on a wall he would return saying, "No one except for so-and-so people cover their houses with cloth. We do not eat the food of such people."

One of them used to say, "The *sunnah* of the *waleemah* has gone. The bowls filled with food would be brought to the *masjid* at meal time and everyone there would eat. The rich and the poor, those of noble or low lineage. If only the rich were invited then the people would not eat but they would say : This is the worst food."

Chapter 47

Plentiful charity:

From the morals and manners of the *Salaf* was that they would practice abundant charity with all that was beyond their needs, day and night, secretly and openly. Whoever did not have food or wealth to spend, they would be charitable by sparing the people their harms and by bearing the harms of others.

Allaah the Most High said, "**Those who spend their wealth by night and day, in secret and in public, shall have their reward with their Lord. On them shall be no fear nor shall they grieve.**"[1] He also said, "**You shall not attain piety (*birr*) until you spend out of that which you love. Whatever good you spend Allaah knows well.**"[2]

'Abdul-'Azeez ibn 'Umair (rahimahullaah) said, "Salaat will reach you half the road, fasting lets you reach the door of the king, and charity allows you to enter into the king's company." He also used to say, "Wealth to us are deposits for generosity."

Their manners was to smile cheerfully at the face of the beggar and not to suspect him. They would always think that he only begged out of dire need.

1. Sooratul-Baqarah (2):284
2. Soorah Aali-'Imraan (3):92

Sufyaan ath-Thawri (rahimahullaah) used to be overjoyed if he saw a beggar at his door saying, "Welcome to the one who has come to wash my sins."

Fudhayl ibn 'Iyaad (rahimahullaah) said, "Beggars are such good people! They carry our provision to the Afterlife without payment until they place it on the scale in front of Allaah the Most High."

Chapter 48

Choosing their brothers:

From the morals and manners of the *Salaf* was that they would not take as brothers anyone except those who they know would fulfil their dues towards them. If your brother does not fulfil his rights towards you then he is not concerned with your welfare.

Ameer-ul-Mu'mineen 'Ali (radhiAllaahu 'anhu) used to say, "You should all have brothers since they are provision for you in the world and the Hereafter. Have you not heard the call of the People of Hell? **Now we have no intercessors nor a close friend**[1]"

Imaam ash-Shaafi'ee (rahimahullaah) used to say, "If it was not for conversing with brothers in this world and night prayers I would have preferred not to have remained alive."

One of the *Salaf* said, "An intelligent person should refrain from brotherliness with three: the daft, the liar, and the corrupt. As for the daft, he never talks good about you nor can you expect him to aid you against misfortune. His silence is better than his speech, his distance is better than his closeness. As for life with the liar, it can never be comfortable. He spreads news about you

1. Sooratush-Shoo'arah (26):100-101

to others. They fix hatred and enmity between you and the people. The corrupt pretends that he wants to do good for you and does not help you in any matter in the religion."

Realise this brother and search your soul. See if you have fulfilled your brother's rights and have you refrained from being concerned about their welfare. Do you accompany them for the sake of Allaah or for personal reasons? Anything that is not devoted to Allaah is harmful for the worshipper in the world and the Hereafter. So demand that you fulfil your brother's rights and do not demand your own rights, neither openly nor secretly.

Imaam ash-Shaafi'ee (rahimahullaah) recited the following:

"A friend who does not help on a troublesome day;
Is closer to an enemy in my calculation;
In every time friend and brothers;
Are sought only for mutual comforting;
I have taken effort to search the people thoroughly;
For a brother reliable;
But continuous evenings have made me tired;
Lands to me becoming hostile in my strangeness;
As if the people there were not from the human race."

Chapter 49

Not showing enmity:

From the morals and manners of the *Salaf* was that they would not show enmity to the people being compliant with them. They would not face anyone with bad conduct even if the people showed animosity towards him.

It has been related that Dawood ('alaihis-salaam) said to his son, "Do not consider even one enemy as being too few. Do not think that one thousand friends are too many."

Ash-Shaafi'ee (rahimahullaah) recited:

A thousand friends to a person is not plenty;
But one enemy verily is too many;

It is reported that Ayyoob ('alaihis-salaam) was asked, "What was the most harmful thing to you during your days of hardship?" He replied, "My enemies' gloating at my misfortune."

One of the *Salaf* recited this on his behalf:

All the worlds gains are temporary deceptions;
No happy man's happiness remains;
So say to those pleased at our indisposition;
Prepare! Since one's roles in the world alternate;

Muhammad ibn Maqaatil (rahimahullaah) would say, "Beware of the harm of the one to whom you do good and excuse your brother the way you excuse yourself." Then he would say:

You pardon yourself if you do wrong;
But other than you are left unpardoned;
You see in his eye a speck of dust;
Whilst in yours a tree trunk you see not!

Chapter 50

Isolation from the sinners:

From the morals and manners of the *Salaf* was their frequent isolation from the sinners. Allaah the Most High said stating that Ibraheem ('alaihis-salaam) said, "**And I shall turn away from you and those you pray to besides Allaah. I shall call on my Lord and I hope that my call to my Lord will not be unblessed. When he turned away from them and from those whom they worshipped besides Allaah, We granted him Ishaaq and Ya'qoob, making both of the prophets.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**People will come across a time when the best possession of a Muslim will be sheep which he will take to the top of mountains and places of rainfall so as to flee with his religion from calamities.**"[2]

Hassan ibn Saalih (rahimahullaah) used to say, "We coincided with a people who would love each other from far away, disliking to meet."

Rabee' ibn Khuthaym (rahimahullaah) said, "No one should isolate himself in worship except after studying the religion deeply, because *imaam* Maalik used to say : Study deeply and then seclude yourself."

1. Sooratul-Maryam (19):48-49
2. Reported by al-Bukhaari (11/331) in ar-Riqaaq

Sufyaan ath-Thawri (rahimahullaah) used to say, "This is the time of silence and remaining in the homes and being pleased with one's possession until one dies." He also used to say, "We met a people who were medicines by which one could be cured. Now people have become incurable sicknesses."

It was said, "Secluding oneself from the general public is from the completeness of morals."

Know this brother and interact with people who obey Allaah, but abandon this if they are sinners or excessive in the permitted things. All praise be to Allaah the Lord of the worlds.

Chapter 51

Relative increase in humility:

From the morals and manners of the *Salaf* was that every time one of them increased in closeness to Allaah he would increase in humility and humbleness. From the signs of the true alliance with Allaah and closeness to Him is that every time Allaah increased His beloved or ally in glory, he would increase in humbleness.

Allaah said, "**That is the home of the Hereafter we bestow for those who did not seek any highness in the world nor any corruption. The good end is for the pious.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**The one who has an atom's weight of arrogance in his heart will not enter Paradise.**"[2]

Abu Muslim al-Khawlaani (rahimahullaah) said, "Only the vile are arrogant, and only the base boast, and no one is zealous to falsehood except those of low origin."

While Abu Hurairah (radhiAllaahu 'anhu) was *ameer* of Madeenah dur-

1. Sooratul-Qasas (88):83
2. Reported by Muslim (2/89) in al-Imaan, Abu Dawood (4073) in al-Libaas and at-Tirmidhi (8/164, 165) in al-Birr.

ing the time of the *khaleefah* (caliph) Marwaan, he used to carry a bundle of wood on his head from the market and (while passing through) would say, "Make way for your *ameer* to pass!"

Abu Ayyoob as-Sakhtiyaani (rahimahullaah) used to say, "The scholar should put earth on his head out of humility to Allaah."

Al-Hasan (rahimahullaah) mentioned this verse, "**Those who walk upon the earth with humility**"[1] and said, "The believers are the people described here. By Allaah, their eyes, ears and body become humbled until the ignorant person regard them as being ill, but I swear by Allaah they are not ill, but rather they are the possessors of real hearts. Fear has entered them like it had not entered anyone else. Their knowledge of the Hereafter has prevented them from the world. They would say, "All praise be to Allaah Who removed sadness from us." I swear by Allaah that they would not be saddened by what saddened most people. Fear from the fire made them weep."

1. Sooratul-Furqaan (25):63

Chapter 52

Not neglecting any goodness:

From the morals and manners of the *Salaf* was that they would not neglect any goodness which the *sharee'ah* (Law) had encouraged us to do. They would not think that they had any optional (*nawaafil*) deeds, since deeds become optional when one finishes his obligatory actions as Allaah the Most High said to His Messenger (sallallaahu 'alaihi wa sallam), " " [Sooratul-Isra (17) : 79]. It was therefore made optional for the Messenger who had completed his compulsory deeds.

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Do not belittle any good thing, even meeting your brother with a smile.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**The good word is a charity.**"[2]

Hasan al-Basri (rahimahullaah) used to do good deeds excessively saying, "For the likes of me there are no optional deeds, but the optional deeds are for the one who has finished his obligatory deeds."

---

1. Narrated by Muslim (17/177) in al-Birr.
2. Narrated by Ahmad (2/316), al-Bukhaari (6/85) in al-Jihaad with the same meaning and Muslim (7/95) in az-Zakaah.

Salmaan al-Faarsee (radhiAllaahu 'anhu) would say, "The one who does optional deeds excessively and does not complete the obligatory actions is like a trader who lost his capital but he still seeks profit."

Yoonus ibn 'Ubaid (rahimahullaah) said, "Whoever belittles the non-optional deeds has belittled the obligatory actions."

Know this brother, increase in *nawaafil* (extra) and virtuous deeds and do not become bored with them. After doing that do not think you have established the obligatory thanks due on even one of the favours of Allaah. All praise be to Allaah the Lord of the worlds.

Chapter 53

Awareness of being sinful:

From the morals and manners of the *Salaf* was that they would have abundant repentance (*tawbah*) and the seeking of forgiveness (*istighfaar*) throughout the day and night because of their realisation that they were not free from sins even in their good deeds. So they would seek forgiveness because of the deficiency or lack of awe and sublime fear in the prayer (*salah*) and callousness of Allaah the Most High Who is ever watching.

Allaah the Most High said, "**All of you repent to Allaah O believers, so that you might be successful.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**By Allaah I seek the forgiveness of Allaah and repent to Him more than seventy times in a day.**"[2]

One of the *Salaf* said, "Whoever does not repent in the morning and evening is from the wrongdoers. Allaah said : **Whoever does not repent then he is of the wrongdoers**[3]"

---

1. Sooratun-Noor (24):35
2. Reported by al-Bukhaari (11/101), and Muslim (17/24) with the wording, "**For indeed I turn to Him (in repentence) a hundred times every day**".
3. Sooratul-Hujuraat (39):11

Yahya ibn Mu'aadh (rahimahullaah) would say, "One mistake after repentance is uglier than seventy mistakes before it."

Sufyaan ibn 'Uyainah (rahimahullaah) was asked, "What are the indications of a sincere repentance?" He replied, "Four things: Taking little of the world, a humble soul, seeking many ways of closeness to Allaah with obedience, and seeing one's deficiency and insignificance in that."

Fudhayl ibn 'Iyaad (rahimahullaah) used to say to the *mujahidoon* (fighters purely in the cause of Allaah) before they left for *jihaad*, "Do *tawbah* because it pushes away from you what swords cannot."

'Umar ibn-ul-Khattab (radhiAllaahu 'anhu) used to say, "Sit with those who repent frequently as they have the softest hearts."

Realise this brother and for as long as you are in this world increase in asking forgiveness as it extinguishes the anger of *al-Jabbaar*. Do not think that if you do the deeds that wipe away sins that your sins indeed have been forgiven, because those deeds could have preconditions which you have not performed. Understand that a believer does not become truly content until he enters Paradise. All praise be to Allaah the Lord of the worlds.

Chapter 54

Enjoining good and forbidding evil:

From the morals and manners of the *Salaf* was that they would enjoin the good and forbid the evil even if they did not do all good or refrain from all evil. Some people imagine that this is only for the one free from sins, but this is a wrong view. If everyone refrained from enjoining and forbidding only until he had controlled himself first, then no one would be left to do this task!

One of the *Salaf* said, "If the sinners cannot rectify the disobedient, then who after Muhammad (sallallaahu 'alaihi wa sallam) can correct the disobedient?"

Allaah said, "**Let there arise out of you a group of people calling to goodness, ordering the good and forbidding the evil. They are the successful.**" [Soorah Aali-'Imraan (3) : 104] "**You are the best nation brought forth for mankind. You order the good and forbid the people and you believe in Allaah.**"[1]

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said, "**Whoever sees an evil then let him change it with his hand. If it is not possible for him then with his tongue. If he is unable to do that then with his heart, and that is the weakest of faith (*imaan*).**"[2]

---

1. Soorah Aali-'Imraan (3):110

Hudhaifah ibn-ul-Yaman (radhiAllaahu 'anhu) said, "There will come a time when gatherings will be like the corpse of an ass which will be more preferable to them than sitting with a believer who orders and forbids them."

Sufyaan ath-Thawri (rahimahullaah) was asked, "Should a person order the good if he knows that the other person will reject it?" He replied, "Yes, so that he is pardoned in the sight of Allaah (for doing his duty)".

Maalik ibn Deenar (rahimahullaah) said, "Goodness has left weeping and evil has come laughing." Then he would say:

The people who were led by the desire to do good have gone;
The correctors of every single wrong;
I've remained among a later generation who praise one another;
So one blind man doesn't say to another that "You are blind."

Parade these qualities in front of yourself and see if you are one of those who condemn the bad or not, or if you truly love Allaah. Have you defended the *Sharee'ah* of our Messenger Muhammad (sallallaahu 'alaihi wa sallam) or have you forsaken it? Most of the people today have given up defending the *Sharee'ah* through their words, deeds and by silence over the evil. There is no

2. Reported by Muslim (2/22-25) in al-Imaan, at-Tirmidhi (9/18, 19) in al-Fitan, Abu Dawood (1128) in Salaatul-'Eidain, an-Nisaa'i (8/111, 112) in al-Imaan and ibn Maajah (4013) in al-Fitan.

strength nor movement except with Allaah.

Chapter 55

Not to be proud of own deeds:

From the morals and manners of the *Salaf* was that they would not be proud of their own actions but they would see deficiency in them.

Mutarrif ibn 'Abdullaah (rahimahullaah) said, "It is more beloved to me to spend the night sleeping and wake up regretful than to spend the night standing in prayer and wake up proud of myself."

Hasan al-Basri (rahimahullah) used to say, "If the actions of the son of Aadam were good he would have destroyed himself through pride, but Allaah tries him by showing him his deficiencies."

If the *Salaf* were praised they would say, "O Allah make me better than what they say and forgive me for what they do not know."

'Umar (radhi Allaahu 'anhu) would say, "O Allaah I seek your protection from the bad that they say and I seek your forgiveness for what they do not know."

Bishr al-Haafy (rahimahullaah) would say, "If you see a person who is

vain about his knowledge and proud about himself, then know that he has completed his failure."

'Abdul 'Azeez ibn Abee Rawaad (rahimahullaah) would say, "If we remember the condition of the *Salaf* between ourselves then all of us will be exposed."

Chapter 56

Preparation for *salah*:

From the morals and manners of the *Salaf* was that they would prepare for standing in front of Allaah before every prayer from its beginning. One of them would gradually increase his awe of Allaah and feeling for His magnificence on hearing the *adhaan* (call to prayer) and by the time "Come to prayer" is uttered would reach the feeling that he is in the presence of Allaah.

It says in a *hadeeth*, "**Five prayers have been decreed by Allaah upon His worshippers, whoever brings them neither discarding any of them nor undermining their rights, he has a promise with Allaah to enter him into Paradise.**"

'Ali ibn Hussain (rahimahullaah) would become pale on making ablution. He would be asked, "What is it that happens to you while you make *wudhoo'*?" He would reply, "Do you realise who is the one in front of whom I am going to stand?"

Hasan al-Basri (rahimahullaah) once saw a person praying whilst he played with his beard. He heard him say in his prostration, "O Allaah marry me in Paradise to its women such that it will be the sweetness of my eye." Al-Hasan (rahimahullaah) said to him, "O so-and-so! I never saw anyone proposing for a lady from Paradise with

less modesty than you. You propose for a lady from Paradise from Allaah the Most High while you are playing!"

Chapter 57

Being careful with trade:

From the morals and manners of the *Salaf* was that they would refrain from sitting in the markets for buying and selling except if they knew the rules of business. They would do this also because of their view that one should not be so preoccupied with business to be away from the actions of the Hereafter, since that was considered to be a misfortune in this world as well as the next, as was anything which preoccupied one from Allaah.

Imaam Maalik (rahimahullaah) would order the leaders to gather the merchants so that he could see them. If he found someone who had not understood the rulings of business or what is lawful and forbidden, he would stop him from the market and say to him, "Learn the rules of buying and selling and then you can sit in the market, because the one who does not have deep knowledge consumes usury willingly or unwillingly."

End

We have completed what we have been able to collect and arrange and all praise belongs to Allaah. I ask Allaah the Almighty and Sublime that He accepts this efforts and grants us on the Day of Arising goodness and provision from Him. Peace and blessings of Allaah be upon Muhammad, his companions and followers.